



# THE M<sup>C</sup>ALL MISSION IN FRANCE.

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EDITED BY

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## INTRODUCTORY.

“THE soul of the nation (if one can speak of such a thing) seems to us hanging in the balance, God on the one hand, the devil on the other, trying hard for it. Ten years, five years, two years perhaps, will turn the scale, and no man knows which way France

moves fast; this transition-time, this suspense of opinions, will not last; very very soon it will be decided. And then France will be either the missionary of atheism or the missionary of the truth. She may poison the world with blasphemous books, tenfold more than she has ever done, or she MAY become a second Scotland, a second New England. Why not? But it all depends upon the next few years, humanly speaking, and whether Christians will seize the opportunity before it is too late. People at home make a mistake when they suppose that the struggle is with popery. France in her deepest heart laughs at popery. There are still some sincere Catholics, no doubt; one doubts if there will be any in the next generation. The priests have lost all influence: religion is forbidden in the schools. I don't mean that *sectarian* teaching is forbidden, but that the name of God is excluded there. "Children must be taught to hate God," the infidels say, and they will propagate their horrid creed. One asks what is to become of those poor children. Will not Christians crowd in to lay hold of them—and they can—or shall infidels be their teachers, and will they grow up infidels—such infidels as you in England or America can hardly imagine, carrying hatred of God, and law, and morality as a banner of which they are proud.

When a man or two of that kind speaks out across the Channel, people are horrified; here there are so many of them, that one feels more sad than surprised when one meets them. Such evil seeds are at work, but are they to have the upper hand, when we know that the good leaven is working as vigorously alongside of the evil? When an army sees a breach made in a fortress, it is common sense that they should be called off from other parts of the field to take the breach. How many workers in Scotland feel as if they were hammering upon hard walls: here they could get in. How many foreign missionaries would willingly spend their lives just to get the people awake enough to listen and inquire as they do in France. Here is a nation begging for more Gospel teaching than it can get—a nation heathen often in its ideas about God—yet not heathen, not illiterate, not isolated, but a nation whose religion and morality, whatever it may be, must tell upon the whole world. How many missionaries might go out from France in ten years if France were Christian. Two Armenian missionaries have told me that they looked to France with hope or with trembling, for

French fashions or books were everything there. Ah! if people only knew it—to save this harvest from perishing would be to have seed-corn for the whole world. Yet people don't see it.”

M. L. D.

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### Seeking and Finding a Mission Hall.

“We do not think you will succeed in Clermont-Ferrand. The Catholics believe in their religion here; it is not like Paris.”

Such was the dictum of friends and strangers, Protestants and Catholics; and we heard it repeated so often that we began at last to believe it. Was Clermont really twenty years behind the time? Had we left riper fields to push on the work in a field which was not yet ripe? There were Protestants indeed at Clermont—two flocks—but they were regarded as foreigners by the rest of the population, and seemed, in their turn, hopeless of doing anything to affect the surrounding ignorance and superstition. Why did we still think of going on?

Because, first, we had been asked to do something by two excellent ladies of the *Eglise Libre*; secondly, because we had the hearty offer of help of the best kind from Mr. Galland, Wesleyan pastor at Thiers (an hour off by railway), a man already engaged in similar work at Thiers and the surrounding villages. Lastly, because we were on the spot, and it would be easier now than at any other time. And we could not forget that this dark, beautiful Auvergne was once full of Protestants, that the revocation of the Edict of Nantes had banished the faithful, and rivetted superstitious chains on the rest. Persecuted ones have wept in saying farewell to the barrenest homes on earth, but to leave *Auvergne*, standing where its rich, rolling plain, “insolent with fertility,” touches the base of its grand mountain wall, we thought we could realise what a heart-wrench that must have been! And we longed to do something for the descendants of those scattered witnesses for Christ, and to help on the answer to their prayers.

But how were we even to find a place of meeting? From shop to shop we wandered, wherever a ticket *à louer* was to be seen, beginning ambitiously with the thoroughfares and large conspicuous fronts, ending with obscure alleys and low-roofed places where barely fifty people could turn about. Even that,

we thought, would be better than nothing. But the shops that were available for others were not available for us. All sorts of excuses were given, generally that the meetings would cause noise, and disturb respectable tenants. Sometimes our hopes were raised by the owners taking a day to reflect, only to be dashed to the ground again: "They had consulted their neighbours, and found that it would produce a bad impression." It struck us again and again that the *personal* conscience was less Catholic than the *collective*. If it had not been for "the neighbours," and the fear of injuring their business, many would have dealt easily with their private scruples. We made some friends, nevertheless, in going about, and served as a pretty good advertisement of the future meetings. One family especially, not themselves permitted to sub-let their shop to us, aided us in every way to search for another. The woman had received tracts in one of the exhibitions (not the last) in Paris, while a girl staying in their house had attended réünions at Les Ternes, and had told the rest what a good thing it would be. But still in vain. One seemed to grow dizzy with tramping those streets, narrow as Devonshire lanes, and always coming back to the same point. Once we saw thirty in one day. One man wished to let us his sunk storey, in order, he said, to raise his fellow-townsmen, who were a century behind the age. He himself was a hot Republican, and there were 2000 besides himself of "advanced men" in Clermont. Religion he had none; his ideal was to break the power of superstition, but he knew of nothing to put in its place. This was a discovery to us. Two thousand! In this stronghold of Popery! Two thousand who have broken from their old moorings, and are drifting out to the ocean of unbelief. It is high time then that something were done. For these men, and not the true Catholics, are often the first who come to hear the Gospel. They come from curiosity; they come because they vaguely connect the Gospel with liberty; they come because they are *not yet Atheists*, though they are on the very verge of becoming so. It is curious, however, that this very man in a day or two refused to let us have his room on account of his *mother's prejudices*.

By this time we had been told, by our friends the Protestant pastors, of the hall which we finally secured. It was doubly retired, being in a dull street, and entered by a passage and

court. Our Parisian ideas made us doubt of success in such a place. Yet it was the only one that offered—it was a large, good room—as it was it would contain 120 persons; by taking down a partition it could be made to contain 180. Still dubious of attracting numbers, and pressed for time, we decided, in an evil hour, to *leave the partition*.

By this time we had spent a month in Clermont, and nine days only remained to us. Our hasty proceedings must have somewhat startled the kind old woman who owned the room. She had to move her things; she wished to consult her son-in-law. At last, however, all difficulties were yielded, and on Thursday, the 6th of October, we could begin to arrange for a meeting on the 11th. White-washing had to be done, chairs and benches, platform and reading-desk procured, lamps to be bought and hung, a harmonium borrowed, handbills and advertisements in local papers to be thought of. It was done, and the place looked bright and clean by Tuesday afternoon, when we went to hang a few banner-texts, the leavings of our Paris halls. Will no friend send some good texts for Clermont? We had arranged for three successive meetings to take place, on Tuesday, Wednesday, Thursday, 11th, 12th, 13th, so as to give the thing a fair launch. After that, Mr. Galland promised to come in each Wednesday to carry on the work, in which the pastors also are to help.

After prayer together, we and Mr. Galland and Mr. Peladan went down that Tuesday evening to the hall, still wondering if people would dare to come. Instead of that, the room was *packed*. Some friends who came a few minutes after eight could not get in, and the crowd in the court was every moment increasing. Except for the Protestants, the crowd was mostly of men—many young ouvriers who had arrived “full galop” from their work, and were only half-pleased to find the room already full. Many did not know the object of the meeting. “It is the *r union of the Republic*,” said one. “What have they got to say to us?” said another. “If you would only be quiet, one might hear something.” Some, perched on a ladder behind the door, heard the hymns at least well. “Wait a little,” many said, “those inside will soon tire of it, and leave their seats for us.” But they waited in vain, for no one moved from within the hall. There it was all silence and attention. The women among the audience were mostly recognised as Protestant

friends; the rest were men. But with what strained curiosity they listened, and how they seemed to enjoy the hymns, beginning with "Par ce Chemin Solitaire." Our choir, certainly, was not famous, although we had attempted some practising among the people of the *Eglise Libre*.

Mr. Dodds then opened with a striking passage from the Sermon on the Mount. The meeting had been announced as a "*Réunion Morale*." Here was Gospel morality. How it rang out in contrast to the low code current in the world, the only one many of these people knew; how it seemed to pierce to the joints and marrow, discerning the thoughts and intents of the *heart*. I never felt the grand grasp of those precepts as I did that night, listening, as it were, with the ears of these people who heard them perhaps for the first time.

It is difficult in English to give the true sense of "*Réunion Morale*." Perhaps the best translation would be simply: "A meeting to teach men how to become better." Both Mr. Dodds and Mr. Galland explained the object of the meeting somewhat in this strain, appealing to the auditors whether there were not in society, aye, and in the heart of each, corruptions which urgently called for reform. And the only true reform was to be had by coming to this *book*, the *gospel*, wherein God speaks to us of the evil and its cure. Mr. Peladan closed with a few kind words, and we thanked God for a success beyond all our expectations.

Only one thing we regretted—that miserable partition! Could it be pulled down next day? Behind it our old landlady had her kitchen. We not only felt a delicacy in disturbing her so abruptly, but remembered the dreadfully unwashed appearance those smoke-begrimed walls would present as a background to our fresh whiteness! We waited one night more to see if the crowd were still as great, before deciding on its destruction.

Next night, hall and court were again overcrowded, and we knew that it was not with a *new* audience, for a number of rough voices, to our surprise, took up the chorus of "Hold the Fort," and altogether the singing was so lusty that we could hardly believe that only on the preceding evening had it been new to almost all. On announcing that any who wished might stay to practise after the meeting, the tears rose to our eyes to see the uncouth and grimy young workmen press forward, and stand shouting as if they could never tire, until about ten

we were forced to send them away. The spoken word may be forgotten—may, perhaps, be hardly understood, by those dulled intellects, so different from our sharp Parisian auditors; but will not those melodies drive home to their hearts truths which will never leave them?

The third night the partition was no longer! and the addition to the hall stood revealed, conspicuous by its blackness and its want of proper seats. These impediments did not in the least interfere with the content of the people in finding that they could get in and hear. The addresses this evening turned chiefly on the inability of man to fulfil God's law, or even to satisfy his own ideal of right, without God's help and Christ's salvation. It was a solemn meeting, and we could not but think there was a response in many hearts. We stayed singing longer and later than ever that evening, and with great regret shook some of these horny hands for the last time. Next evening found us back in Paris.

And how does the work go on? *Was* it, as some said, curiosity—the presence of strangers where strangers are not so common as in Paris—that brought the crowds?

No; as it began, so it goes on. The overcrowding naturally has ceased, but only last week we heard that there were as many people as the enlarged room could hold. Mr. Galland, who passes his Wednesday afternoons at Clermont, finds friends wherever he goes. A lad salutes him cordially at the railway station, Mr. Galland replies kindly: "But how do you know me, my friend." "Oh, I have heard you at the meeting often; I know you well." Mr. Galland has a happy knack of saying just the right word to everybody—kindly, familiar, almost jovial, as he showers tracts to right and left. Few, indeed, will be likely to refuse tracts from *him*.

Within a month, a mothers' meeting has been begun by our friends Mme. and Mdlle. Guignard and Mme. Peladan; the numbers have varied from nine to twelve and fifteen. At the New Year the ladies propose beginning a Sunday-school. We are happy to hear that the furor for *cantiques* has not diminished, as many as eighty frequently remaining after the meeting to practise. The young men particularly enjoy this.

M. L. D.

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### New Salle at Dunkirk, &c.

In the month of July I visited Dunkirk for the purpose of conferring with Pastor Vesson, of the Reformed Church, and with the Rev. A. Rust, English chaplain, both these gentlemen being desirous of seeing a salle opened in this town. After asking for Divine guidance, and carefully considering the matter, it was decided to make a beginning (D.V.) either at the end of August or early in September. On the 23rd September, the first *réunion populaire* was held, Monsieur le Pasteur Ollier of Lille, Monsieur Vesson of Dunkirk, and myself taking part in the proceedings. Mr. Rust was also present. The committee of the Sailors' Institute, of which Mr. Rust is president, have very kindly placed the lecture hall of the Institute at our disposal. At the opening meeting the hall was filled to overflowing, about forty people being unable to obtain admission; a very good feeling pervaded the whole of the service, the singing was hearty, and great attention was paid to the addresses which were delivered. The majority of those who attend are of the *ouvrier* class, and many of them evidently came to the hall direct from the workshop and store. Many of the men seem to me to have fixed upon a special seat, which they always seek to occupy—one near the platform—presumably that they may be near the organ or speakers—others at the sides of the room where the lamps are placed, evidently to have the benefit of the light when singing. It might be argued that these are very trifling things; this we readily admit; but trifling as they are, they have their value, inasmuch as they are evidences of interest taken in the services. There are always several military men present, as well as two or three *agents de police*. As a rule, the hall is always comfortably filled; true, on a few occasions I have observed eight or ten (outside number) of vacant seats, while at other times the salle is filled to its utmost capacity.

We have conversed with several of the *ouvriers* who regularly attend; they all express themselves as being greatly interested in the meetings, and are grateful that they have been commenced. I make it a rule to stand at the door as the people pass out at the close of the meeting, and am frequently cheered by such expressions as these: "Merci, monsieur pour votre bonté;" "A mercredi, monsieur;" "Je reviendrai la



semaine prochaine," &c. A few weeks since, one poor man came to me while I stood at the door, and introduced to my notice five boys and girls. He told me they were his, that he was a widower with six children, and added: "Nous venons ici tous les mercredis soirs."

The readiness, I might say eagerness, with which the ouvriers and their wives receive the tracts, especially if they are illustrated, is very pleasing to us; unfortunately my resources in this respect are very limited; I do wish some kind friends, from love to the Lord Jesus, would send me weekly 100 or 150 illustrated Gospel papers, such as *L'ami de la Maison*, *Rayon du Soleil*, *Feuillets Illustrés*, &c. It does not at all follow that these should be consecutive, or even recent numbers. May I here make an appeal to Christians on this subject. I repeat in substance what I said in my last report—viz., That the present is a special moment in the religious history of France; it may be prolonged, but it may cease; now, just now, is the time to teach the masses by every available means. We know the publications we distribute are read, for we have seen and heard for ourselves, besides which several people have come to us and told us how much they enjoyed reading the papers. Who will come up to the help of the Lord? Who? It should be borne in mind by those who already know it, and we wish to say it to those who are unaware of the fact, that this kind of literature is absolutely new to the people of France—we mean, of course, to those whom we specially seek to reach; hence the papers are valued for the information they contain, for the illustrations, and to this is added the extra charm of novelty. Surely among the thousands and tens of thousands who desire to see France evangelised, some will be found to answer the call.

I may add that Monsieur Vesson believes that a salle might be very successfully worked in a part of the town known as the "Basse Ville."

At Roubaix, our children's meetings are still numerous attended; we have had an increase during the last few weeks, possibly because the children are aware that we purpose having a Christmas tree. The average attendance during the last month has been 135.

The Lord is also giving us tokens of His favour in awakening souls, as the following will show:—Ten days since, at the

end of one of our meetings, a very respectable person, Madame ———, wife of a man in a very comfortable position, told me she wished to see me at her house, as she was desirous of asking me some questions. I paid her a visit, and found she was very anxious about her soul; the natural and unaffected way in which she opened her mind was to me a proof of the sincerity of her wish to find and know the Lord. She told me she had been more or less anxious since our meetings were commenced; in fact, she gave me to understand that her awakening was, under God, due to the Gospel she has heard at the réunions. May God grant us many more such cases.

D. ROBERTS.

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### A Month in France.

At the close of some tent mission services held at Richmond, Surrey, in the summer of 1880, we became in a remarkable way acquainted with Mrs. Allwright, a Frenchwoman from a small village near Cloyes, in Eure et Loir. We had at that time been asking the Lord to send us some one after His own heart, as manager for a coffee-room in connection with the Richmond Railway Mission Hall. The Lord heard our prayer, and Mrs. Allwright and we have worked happily together since then in the above-named mission. She had it, however, laid strongly on her heart before commencing work with us, to go to her own people with Bibles, and with the Gospel message of God's love to them, that love having been her own joy for two years. She had long prayed for her husband's conversion; and now when she was obeying the Lord's command to go to her own friends and tell them what great things God had done for her, the answer to her prayers came, and her husband yielded his heart to the Lord; so that she left him much more happily for her month's visit to her own people. While she was there, her father's little cottage used to be crowded, and many listened and wondered; while at the same time she met with much opposition from the sisters of mercy, with whom she used to be on most intimate terms.

Mrs. Allwright brought her old mother back with her for a month, and just before she returned to France, she laid hold of the truth like a little child. In June this year Mrs. Allwright heard from her home (Fontaine-Raoul) that her old father was

quite altered ; he had given up Sunday work, and loved his Bible ; that many who did not previously care for the Bible now thought it beautiful, and wanted to have it explained. This induced my husband and myself, after much waiting on the Lord about it, to take our summer holidays this year at Cloyes, Mrs. Allwright accompanying us ; and we have indeed cause to praise God for granting us the privilege of taking His glorious Gospel to that place. We took with us fifty Bibles, and nearly one hundred Testaments, but we could not resist the pleading earnestness of many who longed to possess God's Word ; and we sent subsequently for 125 more. It was soon known that they had arrived. In one day all were gone ; and oh ! how disappointed the people looked when we said there were no more—so much so, that we have since then sent thirty for some who seemed specially athirst for God's Word. We feel very grateful to Mr. McAll's Mission for granting us, free of any charge, fifty hymn-books, about 1500 tracts, and a great many portions of the gospels.

In conversation with Mrs. Allwright's old father, Monsieur Dubois, we found him a very true child of God, and he told us he became so when his daughter was with them the year before. Two of her sisters seem also really converted, and one of them who is a dressmaker takes her Testament in her pocket, and reads and explains the verses she understands wherever she goes. The old mother, however, knows her Bible the best, and would put to shame, in her knowledge of it, many an Englishwoman who has had a Bible lying on her shelf for a lifetime. One day, when an intelligent old woman, the "Mère Chevalière" (who had read *through* her Bible and "La Vraie Paix"), was asking questions, and saying, "Well ! but *how* am I to believe?" &c. Old Madame Dubois interrupted her daughter when answering her, and said : "Oh ! you see you have just got to trust with your heart, not with your head"—showing how true was her own faith. Once or twice a-week we drove out to the villages around, and held meetings in the afternoon and evening ; and almost all the other nights we had crowded meetings in a large room we hired for the purpose at Cloyes. Many men (at Cloyes) came on purpose to amuse themselves, by making a noise, and much uproar we had in consequence ; twice were we left in perfect darkness, these men blowing out the lights. We noticed, however, that

some of those who first came to disturb became much less troublesome, and more thoughtful, after a time, and I wish I could give any idea to English friends of the eager, earnest expression on most faces. While there we felt it was rather a time of sowing than of reaping, though we believe some did turn to the Lord. I must mention the case of one man, because, indirectly, in the first instance, Mr. McAll's meetings were the means of making him think. He wrote us a very interesting letter, saying he had been converted the previous night; that he believed the Lord had heard his prayer, and had saved him. Afterwards we found out that, two years before, he had been a soldier, and that his comrades had been to the McAll meetings in Paris, and they had told him what a much better religion ours was than theirs. From that time he wished to hear of this religion, and was so much in earnest about it, that he had made up his mind soon to leave his work at Cloyes, and seek other work in Paris, in order to be able to attend the meetings there. I said to him: "I think God must have sent you to Cloyes (for he was not a native of the place) on purpose to be saved, and He must have sent us on purpose to bring you the message." "Je l'ai déjà pensé, madame," he answered. He was a very thoughtful-looking man. It was beautiful to see how he grew in grace, though we could not, from circumstances, see him often. The first visit he paid us after the letter of which I have spoken, he seemed quite to drink in his privileges as a child of God, especially when we spoke to him of the question of sin in the future—how he had come to God *once* as a Judge, and that all the punishment of sin had been met for him by Christ on the cross, and that now he had to deal with God as a Father who loved him, and that instant confession would bring instant forgiveness (1 John i. 9). His rather heavy expression disappeared, and he left us with a beaming countenance. We saw him once more a week later, when he told us that Jesus became more and more precious to him, and his countenance still spoke of the truth of his words. One woman said: "I have lived twelve years in Paris, and have tried all kinds of things, but I never found anything to satisfy me till I spent those two evenings with you." A poor old man remarked to Mrs. Allwright: "There's no chance for me; I've neglected my religion too long; there may still be some hope for my wife. *She's* not neglected it as I have;" and when Mrs.

Allwright said : " Well, if you really think there is *no* hope in yourself, you are the very one who may take hope, for Jesus came to save *sinners*." " Oh ! then," he said, " you *really* think there is still hope for me ? But why did not *monsieur le curé* tell me so ? No one ever told us before that God loved us. Then I'll take courage." Another poor man said to her : " Oh ! prayers are becoming dear. Once for a little *libéra* (a short prayer said by the priests) one used only to pay five sous, and now he has to pay ten. Indeed, it's becoming a serious matter !" Nothing strikes one more than their utter ignorance of the Word of grace, and we feel that, at any rate for this time, it was the right thing for the Bible to be given, like the Gospel, " without money and without price." The people could not understand what our motive could be in spending money for them. One man, however, found out. Monsieur Dubois told us he had overheard a conversation between this man and another, and he said : " Oh ! they're a set of charlatans travelling about ;" and the other answered : " No, they can't be that ; for one thing, they give to us, instead of taking money from us ; and besides, I like them, and I like what they say, and they speak as if they did it because they loved somebody very much." We found the towns very infidel, and when we first went to Cloyes, the chief difficulty we had with the people was that they thought we came from the priests and the nuns, and they began to abuse them. The doctrines of man's *utter* ruin, God's free grace and wonderful love, and the possibility of assurance even now of salvation, filled them with astonishment.

Pray, dear friends, that many weary, anxious hearts we have left behind us may find rest in Jesus, and that the Bibles which they now possess may be abundantly blessed of God to the salvation of their souls, and after that to their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

K. J.

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### A New Picket.

To the east of Paris lie three large villages, conterminous the one with the other. Going upwards from the Seine, the enterprising pedestrian passes successively through Charenton, Vincennes and Montreuil, without being well able to say where

the one ends and the other begins. Between the last of these, however, and the nearest point of the fortifications, the spaces between the comfortable, though often mean-looking, houses of the market gardeners have been taken possession of sometimes by manufactories, sometimes by fairly respectable workingmen's houses, but oftenest by hovels or cheap lodging-houses of the lowest description, occupied by rag-pickers, dust-carters, and the other nondescript hangers-on of a large city. A certain amount of retail trade is kept alive even by such dubious customers as these, and a few respectable Paris workmen have for economical reasons established themselves across the *barrière*, but in spite of this admixture of honesty, the general character of the inhabitants is so bad that they are popularly known as "*gens de Cayenne*"—Botany birds. In the centre of this region a mission-hall was opened on the 28th of July—opened, in the first instance, in consequence of the solicitations of certain children, former habitués of another salle, who declared they could not do without a Réunion, and therefore prayed till they got one to themselves. The roughs threatened to put a stop to it, but beyond making a slight disturbance one night at the door, they have been remarkably unsuccessful in the accomplishment of said threat. Already a nucleus of some eighty fidèles is formed, and the roll of the children's meeting shows over sixty names. One family has already joined the neighbouring Protestant Church, and another is on the point of doing so; one man is known to have given up working on Sunday, and generally the effect of the proclamation of the Gospel is already being felt. A few facts may show the nature of this promising mission field. An old ragpicker, who lived quite alone in a little wooden hut of his own construction, died lately, and was then found to have on him no less than six pairs of trousers, which he had probably thought would be safer the nearer they were to their owner. He was never known to have washed his face, which was literally corrugated with dirt. A husband and wife, finding their tempers incompatible, have resolved to live apart, each occupying one room of the house. The man pays his wife two francs a-week for cleaning his room, and so many sous to the daughter for each errand she does for him. On this wretched sum the mother and child have to live, eking it out with their own earnings. The child is one of the best children at the school. A little girl of seven was observed

by a comrade to have a very dirty dress on, and was accordingly taken to the pump, pumped on and well rubbed down before she was suffered to enter the hall, where of course she was promptly "set out to dry" as near as possible to the stove. Strange to say, this victim of the washerwoman instinct caught neither cold nor rheumatism as the result of having her clothes washed with herself inside them.

There can be no doubt that this will become in time one of the best outside meetings of the mission. C. E. G.

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### Nanterre.

Parisians know at least two things about Nanterre; these are: first, the "firemen," maliciously celebrated in a popular song; secondly, the "rose-maidens." On a particular day each year, a young girl, chosen for her good conduct, is crowned by the mayor, and receives a sum of money. The ceremony of the day, which attracts many Parisians, begins by a mass with music, followed by games of every sort, and winds up with a ball.

In this place, then, it was not without astonishment that people heard the town drum announcing in the streets that "Popular Lectures on the Gospel" would be held in the ball-room of M. Gauthier. Small bills also, everywhere announced the same singular fact! The hall which we have hired is large, and very well situated for the purpose which has been laid on our hearts by our Heavenly Father.

When the hour came, people entered shyly into the hall. The boldest sat down, some even smoked, while reading the inscriptions upon the walls. The timid, in considerable numbers, lingered at the door, wishing to watch the turn events would take before risking their persons inside a *salle de conferences*. In short, towards eight o'clock, with the aid of two friends, Miss E—— and Miss P——, and of a small harmonium, we sang one of our hymns. The surprise of the audience went on increasing, and did not abate when the president explained the object of these meetings, and read some passages of God's Word. The hearers had never imagined that one could speak of the Gospel in this way! M. Vinard, who followed, was listened to with remarkable attention. Most certainly some souls must have understood that

evening the necessity of choosing between the darkness of indifference and negation, or a life lighted by Christ's Gospel. The following meetings were not so largely attended, but the last one, when M. Réveillaud, editor of the *Signal* newspaper, spoke, was well filled. The audience was moved by the words of the speaker, who, with an eloquence taught by the Spirit of God, spoke of Christ, and of our Republican motto. The president said, in concluding: "We have asked you nothing for entrance into this hall; neither have we asked you to adopt a religion with any special name, nor to change your own. But, as you see it written upon the walls, we have 'put before you the way of life and the way of death.'" Our labour is not in vain in the Lord. He who has said: "Cast thy bread upon the waters, and thou shalt find it after many days," will keep His promise as to the bread of life, for "His word shall not return unto Him void."

FRÉD. CHRISTOL.

### The Medical Mission.

When our Medical Mission was opened in May last at Les Ternes, by Dr. Burns Thomson, of Edinburgh, he held out hopes of blessing that have been very fully realised; and now we have a second branch at Grenelle, opened on 28th September, both wrought by the same physician, Dr. Darcus, and each bearing fruits of the most satisfactory character.

The prominent feature of the mission has been the bringing many into immediate contact with the Gospel. Many have come for the healing of their diseases, their houses have been opened to the visits of the missionaries, and thus there has been enlarged attendance at the réunions. About a thousand visits have already been made by the doctor, and we have a combined register of above six hundred persons of all ages, which is rapidly increasing, at Grenelle, a *quartier* of working people, where much misery, disease, and poverty exist. The few indefatigable ladies we have at work spend much time in the homes of these people, and it is a matter of regret that more workers cannot be spared to do the work of visitation so successfully opened up by the medical mission. It was at our medical mission in Les Ternes that the first fruits of an awakening were gathered, which have been developed and increased



by the labours of Miss Bonnycastle ; and at Grenelle the increased attendance at the réunions is very marked. It would be difficult to convey to the Christian world the joy that attends this work, not only in its expansion, but in the veritable incidents which the workers meet with when the power of the Divine Word bears down all obstacles, and lights up the darkest recesses of the human soul. To all the homes the workers bring either an entire New Testament or portions of the Gospel, and the daily tale of a home without a Bible comes before us. One of our first patients died in an hospital, full of joy. I saw the first of her penitential tears as Mr. Sagnol read the well-known words : "God so loved the world," &c. In visiting, the workers find more than a welcome, for daily there are the tales of many sins and sorrows from a people without a pastor, without a Bible, and to whom the words of Christian consolation are very precious in this weary land. I could give quite a roll of thrilling incidents, which may see the light another day. Last week, at a mother's request, I went to see her son, a young man of twenty-six, in bed. As I spoke of Christ and a full redemption, the mother broke out on the Romish priesthood for speaking to them in Latin. I thought of the woman of Samaria. This family have now the New Testament, and promise to frequent the réunions. I found a poor man shivering in a garret in a restaurant, who was sent to the hospital, where he has since died. Such an impression was made on the house by what the Mission had done for this poor man, that we have now the restaurant-keeper as an eye-patient, and we have got access to other restaurants through the treatment of the poor, so that the Word of God grows and prevails. One woman said she had never committed a sin all her life, but she says now she has begun to pray. I have neither seen nor heard of any difficulty to read, converse, and pray in the homes of the people. I have sometimes seen whole families in tears where the Word of God was read. On the staircases there is an opportunity frequently for giving a tract. Only last Sunday evening we found at Grenelle a man in a critical condition under the doctor's care, who had descended four stairs to gain his only livelihood by keeping the door of the theatre. A neighbour asked us to enter her apartment, and there she heard for the first time of Christ crucified and risen for her justification. Dr. Fergus

from Glasgow, who was with us, gave her a New Testament.

Thus Christ, in the person of His servants, heals the sick, and makes known the riches of His grace. To His name be all the praise for this good work in France, which is evidently a power of the first order to extend His kingdom.

ALEX. DONALDSON.



### La Rochelle, &c.

[*To Mr. M<sup>c</sup>All.*]

DEAR AND HONOURED BROTHER,—I am very glad to be able to say that the blessing of our Father in heaven rests more and more upon your work at Cognac, Saintes, Rochefort, and La Rochelle, a work which everywhere prospers and spreads while it takes root. The meetings at Cognac are the most largely attended in the district; they are much appreciated by the workmen. Those of Saintes, where M. Durrleman has the constant help of the excellent and venerable pasteur, M. Roufineau, are attended with great steadiness, and have quite a devotional aspect. As for those of Rochefort, M. Gayat, can count a hundred regular attendants, whose behaviour is as quiet and reverent as if they were in the house of God.

It warms one's heart and does one good, to see these candid faces opening with intelligence as one is going to speak to them of God's love; and I can never go to Rochefort without being profoundly touched by my reception there.

Pastor Casalis appreciates more and more fully M. and Mme. Gayat, who spend their strength in the Lord's service with the most thorough devotion. I can speak still more fully of the delightful meetings at La Rochelle, because I have not missed one except when ill or from home, and Mme. de Richemond usually plays the harmonium there. Pastor Good states that the hall is now always filled—above all, on the Monday—and that the Thursday meetings are more and more well attended. Along with the increase in numbers, the seriousness is also very marked, and the singing goes on well. This progress is the more cheering, as, during the heats of summer, the meetings fell off a good deal. But since then God has given much blessing on them. M. Gayat has found valuable help in

the pastors Henri and Gustave Meyer, who captivated their audience by addresses which were varied, thrilling, and full of the Gospel.

At the time of the death of President Garfield, I received a letter in which I was asked to go over the life of that excellent servant of God. I yielded gladly to this anonymous request, and had twice a much-affected and sympathetic audience. Those who find satisfaction in our meetings, and bring with them other hearers, are the best means for attracting new comers; they like to do this, and often ask for illustrated journals and tracts, with which they attract other friends.

Accept, dear and honoured brother, along with the best wishes of all your friends in La Rochelle and the Saintonge, the expression of our respectful and affectionate Christian regard and deep gratitude. May the Giver of every excellent grace and every perfect gift bless you more and more, accompany you and encourage you in your good work for the advancement of His reign of peace and love, in which the more one gives the more one receives from the Lord.

DE RICHEMOND.

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### Anniversary Meetings in Scotland, and New Auxiliaries.

DEAR MR. DODDS,—I gladly respond to your request that I should give a brief account of the meetings in aid of the M<sup>c</sup>All Mission held in Glasgow, Dundee, St. Andrews, and Falkirk during the month of November.

The first at which I was privileged to “assist” took place in the hall of the Christian Institute, Glasgow, which was crowded to excess. The venerable and venerated Dr. Somerville presided, and referred to the work in terms of warm and intelligent appreciation. He then introduced Dr. Priest, who from his first sentence riveted the audience as he described what he himself had seen of the Mission during a six months’ residence in Paris, and discussed eloquently, yet with a studied soberness, the results and prospects of the work. Pastor Vinard was the next speaker. His analysis of the religious position of his countrymen was listened to with the deepest interest. I followed, and had the satisfaction of bearing testi-

mony from the point of view of a minister of one of the English-speaking congregations in Paris, to the estimation in which the work of the Mission and the workers were held by the English and American community, and to the reflex influence of the Mission on that community.

Dr. Lang of the Barony, and others, then commended the work to the sympathy and support of those present, or rather to their continued sympathy and support; the secretary's and treasurer's reports having conclusively shown that, during the past year, both the one and the other had been freely given.

Our next meeting was held in Dundee, under the presidency of the provost of the town. The general character of the speeches was similar to those delivered in Glasgow, and though the audience was not so numerous, the interest seemed quite as great, and the local speakers quite as hearty in urging the claims of the Mission.

In St. Andrews and Falkirk we broke new ground. At our meetings in these two towns—that in St. Andrews having as chairman the Rev. Dr. Boyd, so well known in England and America as an essayist of rare subtilty and grace; that in Falkirk, the provost of the burgh—it was thought well to describe the origin and development of the mission. The simple telling of the story was listened to with eager attention, and the appeal to form branch associations in aid, heartily responded to. In conclusion, I would like to say that it gave me sincere pleasure to speak on behalf of the Mission in Scotland, and to testify to the good that has accrued to all the Churches in Paris from the spectacle of the faith, the devotion, the zeal of our dear friend Mr. McAll, and of those associated with him in his work.

D. CAMPBELL.

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### Public Meeting in Edinburgh.

The Annual Meeting of the Edinburgh Auxiliary of the McAll Mission, was held in the saloon of the Royal Hotel on the afternoon of Wednesday, 9th November, 1881. The meeting was a very large one. It was opened by the Rev. R. H. Muir, of Dalmeny. The audience seemed most deeply interested in the work. Dr. H. Bonar was in the chair; and the speakers were M. Vinard, Dr. Priest from America, the Rev. D. K.

Guthrie, of Liberton. Full accounts were given of the state and progress of the Mission, not in Paris only, but all over France. From all parts of that country, and even from French Algeria, comes the cry, Send us the Gospel. The Mission is becoming more vigorous every year, and spreading itself out most marvelously. Nor are means wanting. The funds are on the increase; and the Edinburgh Auxiliary could report a very considerable addition to its subscriptions. What is wanted is not so much means as *men*. The labourers, both male and female, are still far too few. The whole proceedings were of the most gratifying kind.



### Dundee District Auxiliary.

The annual meeting on November 14th, at which most of the lady collectors and others interested were present, was favoured with addresses from the Rev. Dr. Priest, of New Jersey, Rev. M. Vinard, and Rev. D. Campbell, of Paris, each of whom testified, from their personal observation, to the prosperity of the Mission.

It was announced that the subscriptions for the past two years had amounted to £395, 15s. 6d., which result was very much owing to the labours of the lady collectors.

On Sunday, 13th November, Dr. Priest preached twice, and M. Vinard three times, in various churches in Dundee and Broughty-Ferry. Greater interest in the Mission is confidently expected as a result of these services.

Kind friends helping, meetings were also held in various towns in the district.

In Blairgowrie, Dr. Priest addressed a meeting in the Rev. M. White's church, the Rev. John Baxter (whose jubilee had just been celebrated) presiding.

In St. Andrews, Dr. Priest and Rev. D. Campbell spoke to an interested audience in the Town Hall; and through the valued help of the Rev. Dr. Boyd and other friends, a small committee was formed, whose efforts have already borne fruit.

In Montrose, Dr. Priest preached twice, and there also a committee have made a beginning which promises great results. For this we desire to acknowledge the very kind exertions of the Rev. G. S. Sutherland.

A meeting arranged in Kirriemuir was put off, in favour of Falkirk, till another opportunity.

A meeting in Perth, on 11th November, of the Auxiliary there, was addressed by Rev. M. Vinard and Rev. C. E. Greig.

Such is an outline of auxiliary work in the north. We cannot show such splendid success as the parent Auxiliary in Edinburgh; but anything done is owing in very great degree to the kind help of the energetic secretary (Mr. Dovey) and treasurer (Mr. Brewis) there. The large and enthusiastic audience in the saloon of the Royal Hotel was addressed, among many others, by Rev. M. Vinard and Dr. Priest. It was a most interesting meeting, and the magnificent results of an income of more than £1000, and a band of nearly 100 lady collectors, must have greatly rejoiced the friends of the Mission.

J. D. D.

[The Director of the Mission and his colleagues wish to thank the various Auxiliaries for their much-valued help during the past year. A slight glance at the subscription columns of the Reports for Edinburgh and Glasgow reveals the labour and unsparing zeal shown by the friends who direct these Committees, and teaches us to appreciate the by no means easy task which the hundreds of lady-collectors have voluntarily undertaken. We are grateful to our Edinburgh friends for having so bravely led the way in which others have so soon followed, making it their own, in extent and success and promise for the future. Once more we offer them our most cordial thanks, and ask them to join with us in thanksgiving to God for the blessings—and they have been many—accorded to the Mission during the year that is past.

R. W. McALL.]

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## CONTRIBUTIONS

IN AID OF THE MISSION RECEIVED BY

Revs. R. W. McALL and G. T. DODDS, 11 Rue Pierre-Guérin, Auteuil, Paris.

Rev. Dr. BONAR, Grange, Edinburgh.

FRANK A. BEVAN, Esq., 54 Lombard Street, London, E.C.

Rev. R. S. ASHTON, Evangelical Continental Society, 13 Blomfield Street, London Wall, London.

JOHN BREWIS, Esq., C.A., 42 George Street, Edinburgh.

ROBERT PIRRIE, Esq., 207 West George Street, Glasgow.

JOHN BROWN, Esq., Paisley.

J. DICKSON DODDS, Esq., 3 India Buildings, Dundee.

JAMES COATES, Esq., Perth.

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P. MOIR-CRANE, Esq., Crowcroft Cottage, Levenshulme, Manchester.

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DAVID M'KETRICK, Esq., National Bank of Scotland, Dumfries.

Rev. Dr. CHAMBERLAIN, Norwich, Conn., U.S.A.

Rev. Dr. REID, Presbyterian Church in Canada, Toronto, Canada.

Messrs. MORGAN & SCOTT, Office of "*The Christian*," 12 Paternoster Buildings, London, E.C.

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*We judge it best not to acknowledge Subscriptions any longer in the "Quarterly." Two of the Auxiliaries of our Mission publish Annual Reports of their own, in which their Subscriptions are acknowledged in full. As the "Quarterly" has a circulation over both Great Britain and America, we must either acknowledge all, or cease to do so. At present the latter seems to us the better plan. All Subscribers, however, will find their Subscriptions acknowledged, as has always been the practice, in the Yearly Report of the Mission.*

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Mr. J. DICKSON DODDS, *Hon. Treasurer* for the McAll Mission Auxiliary in Dundee, acknowledges receipt of subscriptions, from 15th June to 15th December 1881, amounting in all to £108, 3s. 1d., details of which will be found in the Annual Report.

## SUBSCRIPTIONS

RECEIVED BY

JOHN BREWIS, C.A., 42 GEORGE STREET,  
THE TREASURER OF THE EDINBURGH AUXILIARY,  
FROM 15TH SEPTEMBER TO 15TH DECEMBER, 1881.

*N.B.—Friends who have Subscribed per Lady Collectors, will kindly note that the Edinburgh District Collections will be acknowledged in the Annual Report of the Edinburgh Auxiliary, to be issued in October, 1882.*

## Subscriptions omitted to be acknowledged.

Bennett, Rev. W., Marfield, Moffat . . . . .	£0 10 0	Pound, Miss, London . . . . .	£1 0 0
Bennett, Mrs, sen., Marfield, Moffat . . . . .	0 5 0	Sibbald, Miss . . . . .	1 0 0
Boswell, Lieut.-Colonel, 9 Dun- das Street . . . . .	1 0 0	Sprot, Mrs, . . . . .	1 0 0
Carnegie, Jas., 16 Windsor St. Carnegy, Miss E., Laverockbank House, Trinity . . . . .	0 10 0 2 0 0	Walker, Miss, 2 Clarence Street Wright, Rev. H. W. . . . .	0 5 0 1 0 0
C. J. F., per John Slight . . . . .	1 0 0	Young, Wm., Fennaghy, Belfast Sum under 5s. . . . .	10 0 0 0 3 0
Collection at Meeting of Edin- burgh Auxiliary . . . . .	5 11 4½		£24 3 0
Crawford, Rev. Andrew, Belfast Davies, Mrs, Castle Street, Dumfries . . . . .	5 0 0 1 0 0	Per Rev. D. Fergusson, 3 Dalhousie Terrace.	
Friend, A . . . . .	0 10 0	Anderson, Mrs, Lanark . . . . .	5 0 0
Friend, A . . . . .	0 5 0	Davidson, H., Lanark . . . . .	1 0 0
Govan, W. J., 15 Renfield St., Glasgow . . . . .	5 0 0	Friend, A, Perth . . . . .	0 10 0
Hay, David, 65 Castle Street . . . . .	1 1 0	Friends, Two, Rutland Square . . . . .	0 10 0
Mercator . . . . .	10 0 0		£7 0 0
Muir, Mrs, Muireesk, Merchiston Bank . . . . .	1 0 0	Per J. E. Dovey.	
Muir, Mrs, towards Arcachon . . . . .	0 10 0	Sanderson, Miss Burdon, Forres Street, . . . . .	1 0 0
Muir, Mrs, towards Marseilles St. Bernard's Children's Church Juvenile Mission, per G. A. Touch, Ferry Road . . . . .	0 10 0 0 14 0	Smith, Mrs, Dalhousie Manse . . . . .	1 0 0
Somerville, Dr, Galashiels . . . . .	1 0 0		£2 0 0
Watson, Wm., Commercial Bank . . . . .	1 1 0	Per Miss Cullen.	
Sums under 5s. . . . .	0 6 0	Cowan, Miss, Garden Villa, Penicuik . . . . .	0 10 0
	£38 13 4½	Cowan, Miss, towards Children's Mission . . . . .	0 10 0
Per Dr Bonar.		Swan, Mrs, Ardchapel, Helens- burgh . . . . .	5 0 0
Buckle, Mrs, Duncan Street . . . . .	1 0 0		£6 0 0
Cameron, Rev. D., Ayton . . . . .	1 0 0	Per Miss J. E. Whyte, Parel House, Bridge-of-Allan.	
Friend, A . . . . .	0 10 0	Hannay, Mrs . . . . .	0 5 0
Friend, A, in Greenock, per Dr Marshall . . . . .	5 0 0	Reid, Mrs . . . . .	0 5 0
M'Kinnon, Miss L., Gloucester- shire . . . . .	1 10 0	Russell, Mrs . . . . .	0 5 0
Milton Brac Sunday School, Elgin . . . . .	0 10 0	Sums under 5s. . . . .	2 13 9
Murray, Mrs, Lindores Manse, Newburgh, Fife . . . . .	0 5 0		£3 8 0